

gradation of larger and still larger faculties, and with facility occupy the whole capacity of the amplest, in the same manner as the ocean fills a gulf as easily as a creek ! Through this climax it retains an identity of its essential principles, and appears progressively a nobler thing only by gaining a position for more conspicuously displaying itself. Why will you not go with it through this gradation, till you see it presented in a greatness of character adequate to the utmost that you can, without folly, attribute to yourself of large and improved faculty ? Never fear lest the gospel should prove not sublime enough for the elevation of your thoughts. If you could attain an intellectual eminence from which you would look with pity on the rank you at present hold, you would still find the dignity of this subject on your level, and rising above it. Do you doubt this ? What then do you think of such spirits for instance, as those of Milton and Pascal ? And by how many degrees of the intellectual scale shall yours surpass them, to authorize your feeling that to be little which they felt to be great ? They were at times sensible of the magnificence of Christian truth, filling, distending, and exceeding, their faculties, and could have wished for even greater powers to do it justice. In their loftiest contemplations, they did not feel their minds elevating the subject, but the subject elevating their minds. Now consider that their views of the gospel were, in essence, the same with those of its meanest sincere disciples; and that therefore many sentiments which, by their unhappy form, have disgusted you so much, bore a faithful though humble analogy to the ideas of these illustrious Christians. Why then, while hearing such sentiments, have you not learnt the habit of recognizing this analogy, and in pursuance of it casting your thought upward to the highest style of the subject, instead of abandoning the subject itself in the recoil from the unfortunate mode of presenting it? Have you not cause to fear that your dislike goes deeper than this exterior of its exhibition ? For, else, would you not anxiously seek, and rejoice to meet, the divine subject in that transfiguration of aspect by which its grandeur would thus be redeemed.

I would make a solemn appeal to the understanding and the conscience of such a man. I would say to him, Is it to the honour of a mind of taste, that it loses, when the religion of Christ is concerned, all the value of its discrimi-